dition in which the people lived. The *Upanishads* aim at perfect harmony between profession and practice and a spiritual condition of the most perfect peace and happiness.

To quote the words of Tattwabhushan—

((They draw a sharp line of distinction between *pveya,* the pleasant and *sreya,* the good, and even when the highest good is identified with the highest happiness, they never lose sight of the distinction between the pleasure derived from things worldly and 'other-worldly', _between things finite, wherever found,— and the happiness, which is the natural outcome of the highest wisdom,—of conscious union with the Infinite. A life of righteousness, at any rate, of earnest striving after righteousness, is in reality the very first condition of admission into the circle of Vedantic enquirers, and a life of perfect love and holiness is, again, the test of the attainment of true wisdom.

When one is conscious of the ultimate unity of souls, indifference, hatred, unholy thoughts and actions, become, according to the *Upanishads,* absolutely impossible. A number of enigmatical expressions in them, *apparently,* teaching the equivalence of virtue and vice, have led certain recent writers on the Upanishads to charge them with an one-sided intellectualism and a dangerous moral antinomianism.

This is due partly to the unguarded nature of those expressions, but mainly to an utter misunderstanding of the standpoint from which their authors speak. The very fact that a life of inward and outward holiness was an indispensable condition of

entrance into the privileges
of Vedantic discipleship, and that the life in
Brahman is everywhere
described as a life of perfect love and
holiness, ought to convince every
unbiassed student of these writings that
the expressions in question
bear a different import from what is
suggested by their literal inter-
pretation. The fact seems to be that the
passages in question give
imperfect utterance to the truth that evil is
only relative and evanescent,
and that, to the All-Wise and All-Good, even
what seems to be the
greatest evil is a means to the highest
good, and that, further from
the point of view of the Eternal One, who is
above all change and
struggle, even striving after the good—the
very struggle between good
and evil, is relatively false, for the highest
good is eternally realised
in Him and, therefore, in all who see their
unity in Him. It should
also be remembered that by ' good ' and '
evil', the *Upanishads* often
mean the pleasurable and painful results,
here and hereafter, of£
interested actions, and both these they
teach us to avoid, so tliat
the soul may be freed from all selfish,
desires and motives, and the
most perfect inward holiness attained."